under the chin and on the neck is lacking. It is only suggested here and there by separate hairs. 142

[Picture. Herero, about 20 years old (the same person that is pictured on page 178)].

The physiognomy of the Hottentot receives a heightened expression through the premature appearance of wrinkles. The corner wrinkle from the mouth to the nose and a fine wrinkling of the skin under the eyes, appear very early, along with forehead wrinkles. With age the lines increase and develop into wrinkles to such an extent that they rob the face of all expression and extend over the neck and breast in long, parallel stripes (cf. Plate XVII). The skin of young and healthy individuals of both sexes is stretched stiff and fresh across the soft parts (cf. Plates XII and XIII). 142 145

The fatty padding of the female body is generally considered ornamental. The breasts are fully developed. Accumulations of large masses of fat on the buttocks and on the outer side of the upper thigh (steatopygia) often produces a distorted figure in the matrons. Such enormous development and such definite localization are a peculiarity of the race as [180] is the enlargement of the small lips of the vulva to form an apron, which will be discussed in another place. 142 [832]

B. Posture of the Resting Body

However neglected the external appearance of the Hottentot seems to be at first glance, I still discovered here and there certain rules of deportment, concerning the posture of the resting body. It is forbidden to lift the knee above the level of the head as is the case when lying on one's back with the knees bent. The designation for such a position is !hõ!//goa *. 516 576

* I could not find the word "!hõ!" listed anywhere; it is as sharply differentiated from !ho!- to be bent, as from !hõ!- to mock. As far as I could determine the meaning . . . [Picture. Hottentot woman of Bersaba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.] from the native usage, it has the sense of "uncouth." A man speaks thus to another with a noticeably large set of teeth: [181] "sa arii kxoma !hõ! //gũga (e)ĩs" i.e. "Your

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//guru·s, shaken into a flat, wooden dish, tsari·s, and purified of the coarser elements by winnowing.

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The powder thus obtained is put in a tortoise-shell box, !ũ·ros, which is the indispensable toilet article of every woman and grown girl. The front opening of a tortoise shell is enlarged by cutting out a piece of the belly shield, the back opening is closed up with the blackened rosin of the same plant from which they make beads. [Picture. Buchu boxes. 2/3 natural size.] Sometimes the dried skin and the retracted hind legs of the animal make enough of a closure. Sometimes the back closure is a hardened pulp made from the freshly crushed saliva gland of a cow instead of with rosin. A piece of soft jackal's skin serves as the front closure and as a powder container at the same time. A leather hand strap is pulled through a hole in the belly shell.

[829]

302

The men rub only their armpits and neck with buchu but the women rub their whole body except their face. [210] With it they wipe off menstrual secretions and sweat from the skin and I was not able to check the account of one Hottentot that the women also sprinkle the vulva and vagina with buchu in order to win back maidenly charms by the contracting effect of the powder.

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[832]

Sometimes, because of the pleasant odor, the women incense themselves (/is(e)n) with buchu by placing the powder on hot stones and letting the smoke penetrate their clothes. Buchu is sprinkled on the skin swaddling clothes of babies and on the shrouds of the dead, and on graves.

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To make the color of their skins more beautiful, women and girls paint (/ho/bo) their faces. The powder of a piece of clay called !naub, that is colored red by iron oxide is mixed into raw fat that has been made soft by chewing, and the salve is rubbed on the face with a finger. When the stone is lacking, iron rust is used as a substitute. The effect is that of an even brownish-red covering of the face, which even in our eyes, increases the charm of a pretty young face when it is well shaded in.

[386]

A remarkable beauty product is a dark brown sticky mass, which is at times found on the surface of rocks in layers as thick as one's finger and is called "stone sweat," */u·i aos·(e)ni (cf. Analysis in the Appendix). Little pieces are rubbed on a rock with water as though they were India ink and rubbed over the greased face. The smeary spotty distribution of this make-up is ugly.

[386]

1. The Wild Animals*

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*This will only be a list, and when it seems valuable in the interest of lucidity for those not familiar with local conditions, there will be a brief description of the huntable animals of Great Namaland [Footnote goes on to p. 269] according to their most obvious characteristics. Closer observations about their way of life and a completion of the list from the zoological standpoint will be given later.

The wild animals which the Hottentot still hunts represent only a skimpy remnant of the wealth of his former hunting grounds. All the wild animals which can be hunted are called am/nēn, [269] ǂa·manin, ᵓǂabaran or ǂamaren. The large wild animals of the Hottentot hunter are, except for the ostrich and the zebra, only of historical interest. Foremost stands:

1. The elephant, Elephas africanus (Blumenb.) (Cape D. ½ Oliphant) called ≠kxoa·b.

Although for two generations or longer no Hottentot has seen an elephant in his homeland, I still found a few recollections from the time when it was hunted. It is supposed to have been a major rule that none of the hunters should have intercourse with his wife the night before a hunt; otherwise the elephant would point at him with his trunk and throw earth at him. The guilty one could no longer take part in the hunt then.

The position of the teats in front on the breast and the shape of the vulva awoke the easily excited sensuality of the Hottentots. One Hottentot told me the following hunting story: Two brothers-in-law went out and after a successful hunt the older one warned the younger one not to approach the downed elephant from behind, but he paid no attention to the warning and was punished by an uncontrollable erection which made him walk lame (*/i) and still makes him the laughing stock of all hearers of the joke. The wording of the story was: kxoē /uiguki‡a ǂa i gye gye !auhe ≠kxoana. okᵓa gye ≠k oasa gye !gam. ob gye gaiba go sĭ tsi: "tā kxaos /kxāb ai ĭ," ti go mĭ. ǂabeb gye ≠kxama go ĭ tsĭ ≠kxoas di /oasa mũ tsĭ ≠gũi tsĭ /ĭ go /kxĭ. ob gye gaiba: "tareē dĭ tsi?" ob gye: "m'm, ǂũ tomaĭ" ti go mĭ.

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½ [i.e., Engl. Dutch or Boer. – Analyst]

family happiness, is celebrated accordingly. The girl is separated from the other inhabitants of the hut by a mat wall. She puts on her jewels, relatives and friends bring her arm rings and put chains of beads around her neck. Some of them are kept as presents. The parents slaughter and serve honey beer to the guests. 881 [582]

[296] Before the Hottentots adopted European clothing the girl exchanged her girl's apron for that of an adult; this custom has been abandoned. But another custom has still been maintained here and there where it could be concealed from the watchfulness of the mission. Males from the smallest child to the aging man (old men are excused) have their scrota rubbed with buchu power as a preventative for venereal disease by the girl menstruating for the first time. The practice of this custom is called */na·rafkxa/ra·. (/kxa/ra·b = the testicles. */na·ra is the gentle stroking of the cow's udder, the calf of which is dead. It is supposed to have the effect of persuading the cow to give milk. The scrotum is rubbed just as gently with powder.) 881 751

When the first menstruation has ended, the girl is washed by a woman from head to foot with wet cow manure (sheep manure is better) which has been stirred to a thick porridge with a little milk. (cf. Care of the Body, p. 207). This stuff is smeared on the body in the usual way and rubbed in. It dries quickly on the warm skin and at the completion of the cleansing falls off of its own accord. 881 515

Thus cleaned, the girl comes out of the separate room of the hut. This coming forth of the girl, *//a/m/ui (//a/m is the special term for the above-described method of cleansing with manure. /u·i = to go out) is the visible sign to all the inhabitants that the girl has reached marriageable age. Up to the time of the first menstrual period the girl is considered a child, /gõ·as. But from that time until she is married she is called oaxes (not oaxais (57)). 881 582

57. J. G. Kroenlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

The vanity of the girls is often employed in furthering the development of their charms. The areola of the nipple is hard at the beginning of puberty. A slightly stringy liquid can be squeezed out of the nipple with sufficient pressure. When the breasts are just beginning to develop, and the area around the nipples becomes firm, the girls squeeze out this liquid assiduously to further development of the breasts. The liquid that can be pressed out of the mammary glands at the time of the beginning of puberty is called *//gu·rurubeb. 832 827

841 [145]

Menstruation usually begins between the thirteenth and fifteenth years. From then on it is called °//kx̃ã/a·es(e)ni, i.e., "moon sickness," from the regularity of its recurrence. It supposedly lasts three days on the average and is scanty. [Picture. Plate XII. Topnaar Hottentot Girl.] At this time they often [297] paint their faces with a [302] dark greasy salve. (See Care of the Body, p. 210).

Those who are menstruating are not allowed in the kraal, let alone to do the milking. It is difficult to get reliable information about the end of menstruation. I know of two women who had children when 47 years of age and of another aged 55 who still had periods. In general [145] the appearance of the climacteric does not seem to deviate from the norm for our race.

581 b) Marriage, !ga·meb, is the goal which the girl seeks. I was astonished how carefully regulated customs have still been maintained in secrecy where the ethical customs have not degenerated or have not been clothed in Christian guise. Chance observations and occasional remarks of my companions gave me the clues which I had only to pursue with patience to find out the remnants of original folkways that are still well preserved under the varnish of semi-civilization.

584 A man who wishes to find out if a girl reciprocates his feeling of love hands the girl of his choice a little stick. If they are both in agreement, they break the little stick, each holding on to one end, and throw the broken stick towards each other's breast. The man is now the °taob of the girl, the girl the °taos of the man. They then enter into a love relationship as the word (tao = to be ashamed) indicates and as the old custom actually demands, which places on them the following duties of modesty. The betrothed may not speak to each other nor hand each other things. Anything they wish to say or give to each other must be done through an intermediary, a man or a woman. Violations are expiated by atonement presents -- they are actually love tokens and so the whole thing is a game of hide and seek that has become a fixed custom.

This can continue for months, a year, or longer before the relationship becomes closer. That can then happen in two ways; openly by asking the parents or secretly by a symbolic action which indicates the girl's agreement to complete surrender. The lover takes off a skin shoe when the two of them are alone and throws it to the girl. If she leaves the shoe unnoticed, the offer of a premature union is rejected. If she wishes to accept the proposal, she returns the shoe.

584 Magic is also involved in intrigues of love. An effective means of separating lovers, according to the opinion of informed [298] magicians, 832

is contained in the jumping legs of the grasshopper. A girl who is supposed to be alienated from her lover is asked -- as often happens without harm in daily life -- to pulverize a heap of dried buchu herbs. A grasshopper leg has been secretly crumbled up between the leaves. When the girl has finished and rubs her hands that are dusty from the buchu powder in her armpits as is customary to get them clean, she unknowingly rubs in that magic potion that kills her love. In other cases the grasshopper's legs are packed deep down in the bone pipe. The pipe then makes the usual rounds and when it has been ascertained that the loving pair got some of the leg pieces to smoke, then the magic is considered a success. I also knew a case where the parents of the girl consulted a professional magician, who smeared a little stick with the contents of his poison box (see Medicine, page 226), broke the stick and threw the pieces away with the words: "ǂã̄gu hã̄ kxoëra gye nĩ̄ /go/ra," i.e. "the two who love each other are to separate."

Before the whites became a dominant factor and destroyed the old customs, love outside of marriage was punished. Old Hottentots, who observe with misgivings present day actions, have told me that on numerous occasions, independently of each other. The guilty ones were either both thrashed with the approval of the parents or the girl's share of the punishment was transferred to the boy. The punishment was carried out at the direction of the sub-captain; in other words it was an act of public morality.

The parents of the young man undertake the wooing. Etiquette requires a rejection of the offer, much discussing back and forth and finally acceding to the request. The man is not supposed to think that they were waiting for him.

The wedding is celebrated with much slaughtering. The bridegroom or his parents must supply the festival roast (cf. folk tale XXXIV). But sometimes both families participate in the wedding slaughter, !gũ/ãs. Poor people sometimes trade their only milch cow for one that can be slaughtered in order to fulfill their wedding obligations.

On the wedding day the young man and the young woman each give their respective mothers-in-law a cow, abago/mas, in remembrance of the time when they carried the boy or girl as a baby in aba skin (see below). And because they nursed them at the breast, that wedding cow is also called ǂsamago/mas. The term kxã̄/go/mas, [299] which I heard more rarely, means that something is returned (= kxã̄/) to the mothers to which they are entitled. The present is supposed to compensate the mothers for the loss of their children.

This characteristic is also clearly revealed in a kind of love token giving for which there is no designation in German and which is therefore best called by its native name *soregus. This is introduced by drinking a toast. With the words: "ũ soreb" or [319] "sore //gams," i.e. "this is sorewater," a drink is handed to the chosen one (male or female) from which the giver has first taken a sip. A boy who entered into a closer relationship to an old Hottentot in this fashion, received a horse and several sheep and goats as presents. He survived his benefactor, but still feels obligated to make a present to the man's children -- twenty years may have passed in the meantime -- even though no one could force him to do this. Women also enter into this kind of relationship with each other. Without asking for a return favor, a woman presented her favorite, a little girl, several goats. Years later she received a sack of coffee in return. Characteristic for the sore relationship is the fact that there is no legal protection as would apply in trading but that it is based on mutual trust. A review of the driving forces behind this giving never gave me reason to assume that avarice was involved. The joy of giving, a characteristic of the people, is in any case one of the main springs of the sore custom. Whether that was the original one or whether sexual attraction has always been involved (see below) I do not dare to decide.

2. Sexual Relations

Sexual relations among the Hottentots are no longer regulated as formerly in the interest of the tribal community by ethical rules. Except for those families that hold faithfully to the teachings of the mission, no one is shocked by even the freest relationships. Formerly ethical strictness was also found among the Hottentots. Eye-witnesses of the times thirty to forty years ago report that a girl who had sinned was whipped by her parents with straps in the presence of the guilty man and that the man was then given the same punishment in the presence of the girl. Another girl got the same treatment when the women who were massaging her found striated marks on her of an old, secret pregnancy. Today the Hottentot mothers think differently. The morals of married people are not any better. The sore relationship mentioned above, although in most cases completely honorable, can also mean a concealed agreement to an intimate relationship outside of wedlock.

Magic sometimes stands in the service of lechery. /naʃm/naʃm means enchanting to secure someone's love. The mouthpiece of a pipe [320] is secretly smeared with the contents of the medicine box. The man smokes

a little and hands the pipe to the woman whose love he wishes to obtain. 832

In spite of their lack of morals, rape is considered a severe crime. One would scarcely need to mention this if one did not occasionally find 839 an opposite notion among the whites in the country. There was one incorrigible Hottentot who crept into huts at night to rape women that were [684] sleeping alone and he had one testicle cut off (according to the account of an old Hottentot), with the threat of losing the other if he should offend again. The man who performed this half castration died shortly afterwards and the Hottentots of the kraal believed that to be a warning that their methods were not above criticism and they never did it again. Such cases [304] may have perhaps given rise to the idea that one-sided castration is a Hottentot custom.

Abortions are nothing unusual. A hot infusion of the urine of a rock- 847 rabbit (see Analysis in the Appendix), drunk (when necessary) for several consecutive days, is considered an effective method of inducing an abortion. They call the procedure itself ǂâ//nâǂ, i.e. "to drink and to fall."

In order to complete the dreadful picture, the oaths that have a sexual 578 content which one hears frequently should be mentioned. First it should be emphasized that even in cases of the freest sexual traffic (professional prostitution excepted), the feeling of shame has not completely vanished. The deed is free, glances and words wound. Therefore curses which insult the feelings of modesty, such as the frequent "gaiχaba u," "you with the big penis" are considered a matter of provocation even by the least prudish person. The ugliness of the image increases further the insult: "!ara χãba ũts," "you, with a penis like the swelling around the genitals of a baboon." ("!a·ras is the brilliant reddish, naked, outcropping of skin around the genitals of the female baboon which periodically swells up considerably.

Worst of all are the curses which not only wound one's modesty but also one's sense of piety, since they are aimed at the person and at his mother or his sister. "!haĩǂnũisõats," "you (-ts) son (õab) of the genitals (ǂnũis, vulva), as horrible as the dirty scum on the milk calabash." (!haĩs) The curse sa !gãsa χaẽ "go sleep with your sister," will make even the most phlegmatic Hottentot furious.

[321] The insult "ǂgũits go hã o" "oh, you have become rigid" (/gũi, to have an erection) is intended to make a person look ridiculous.

The conditions in the relations of the sexes document the rapid degeneration of the social life of the Hottentots.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

mutual avoidances. They are not supposed to meet or speak to each other, and may communicate only through an intermediary. This period of betrothal may be of considerable duration, and it is often several months or even a year and more before the marriage actually takes place. In the meantime the necessary negotiations will be going on between their parents, the boy's people taking the lead. After the young couple have come to an understanding, two or three old women from the boy's family go to the mother of the girl, and ask for her consent. This by custom she is required to withhold. After some time, during which the boy will occasionally bring small gifts to his future parents-in-law, the proposal is renewed, the girl's father also being approached this time. Finally, after a more or less prolonged show of reluctance on the part of the girl's parents, their consent is at last obtained, and the day for the marriage ceremony fixed.

In connection with this custom of wooing, reference must be made here to the employment of love magic among the Naman. A man wishing to win the favour of a girl will pound up a certain charm known as *duba* (a white substance the size of a fowl's egg, generally found in ant-heaps), and mix it with tobacco, which he then puts into a pipe. If the girl smokes this mixture, she will fall in love with the man who offered her the pipe.[1] Or he will secretly smear the mouth-piece of a pipe with some of the contents of a medicine horn, smoke the pipe, and then pass it on to the girl whose love he wishes to arouse.[2]

On the other hand, magical means are also employed to separate lovers. Of these one of the most effective is found in the legs of the locust. A girl who is to be alienated from her lover is asked, as often happens in the normal course of daily life, to grind to powder a heap of dried *buchu* roots—but among the roots a locust leg has been secreted. When the girl, having finished her task, rubs her *buchu*-stained hands in her arm-pits as usual, she unwittingly rubs in the magical means which kills her love. In other cases locust legs are pushed into the interior of a bone pipe, which is then handed round as usual. If care is taken that both lovers smoke of it, the magic will prove effective. In another instance quoted by Schultze,[3] the girl's parents consulted a magician, who smeared a small stick with some of the contents of his medicine horn, broke the stick, and threw the pieces apart, at the same time uttering the words: "The two who love each other must separate."

[1] Hahn, *Tsuni-//Goam*, 90. [2] Schultze, op. cit., 319–20. [3] Op. cit., 297–8.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

821 787 the Namaquas say: "| Hūb ke ni hā," or "Smaub ni hā," the white man is coming, or the trader is coming.

825 787 31. If a cock stands before the door of a house and crows into the house, visitors are expected.

32. If hens try to crow they are caught and killed or chased to death. If this be neglected, the owner is sure to die.

789 33. If a party goes out on a warlike expedition a crow's heart is burnt and pounded and loaded into a gun. The gun is fired into the air, and they believe that as this pounded heart is blown into the air, in the same manner the enemies will fly and become faint-hearted, and they will disperse like timid crows.

832 34. Another most powerful charm is the Duba, a substance of white colour, and of the size of a fowl's egg. This duba is generally found in ant heaps. The duba is pounded and mixed with tobacco, and then put into the pipe. If a girl smokes this mixture she will fall in love with the fellow who offered her the pipe.

177 That these superstitions are of a very recent date is obvious from the fact that the Khoikhoi, only through the white people, have become acquainted with fowls, pipes, guns, and ammunition. Therefore such superstitions in which things, brought from foreign countries, are mentioned, cannot be considered to be common to all Khoikhoi tribes.

In this respect each clan has its own superstition. It is curious to observe that the Khoikhoi have not accepted anything from the Bantu nations, while as regards language and religion, and even customs, it cannot be denied that the Bantu nations, who came in contact with the Khoikhoi, have adopted much which had an improving effect on their original condition. That the ǃGoas-Khoikhoi in the East greatly influenced the Ama-ǁkhosa; that these people became less ferocious than the Zulus; that the rule of the chiefs among the ǃǁKhosa was no longer so despotical as it generally is among the rest of the Bantu